A

SERMON

Preach'd *Febr.* 14. 1698.

AND NOW

Publiſh'd, at the Requeſt

OF THE

SOCIETIES

FOR

Reformation of Manners

IN

London and *Weſtminſter*.

By JOHN HOWE, Miniſter of the GOSPEL.

LONDON,

Printed by S. Bridge, for Tho. Parkhurſt at the *Bible* and *Three Crowns* in *Cheapſide*, near *Mercers-Chappel*, 1698.

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Reformation of Manners.

ROM. xiii. 4.

For he is the Minister of God, to thee for Good.

THE Temper of this our present Assembly ought to be not only *serious*, but also *mournful*: For the occasion it hath reference to, is both very *important*, and most *deplorable*, and requires to be attended to, as with very intense *Consideration*, so with deep *sorrow*. Even *Rivers of Tears running down our Eyes*, as the words are, *Psal.* 119. 136. could not more than equal the Sad-

 ness

neſs of the Caſe, *i. e.* the ſame *there* mentioned; *becauſe Men* (as is meant by the Indefinite *they*) *kept not God's Law.* That there ſhould be ſuch Diſorders in the Intellectual World! That Reaſonable Creatures ſhould be ſo degenerate, that 'tis become hardly accountable why they are called ſo! They are ſaid to be Conſtituted and Diſtinguiſh'd by Reaſon, but diſdain to be govern'd by it, accounting their *Senſes* and their *Vices*, their better and wiſer Directors.

WITH *us* the Caſe is yet worſe! that in a *Chriſtian* City and Kingdom, the Inſolencies of Wickedneſs are ſo high, tumultuate at ſuch a rate, and ſo daringly aſſault Heaven, that the Rigor of Laws, the Severity of Penalties, the Vigilancy and Juſtice of Magiſtrates, with the vigorous aſſiſting Diligence of all Good Men, in their ſeveral Stations, are more *neceſſary* than *ſufficient* to repreſs them.

THE ſame *Conſiderations* that ſhould excite our *Zeal*, ought alſo to influence our *Grief*; and the more apparently neceſſary it is, that all poſſible Endeavours be uſed for Redreſs, and the ſtronger and more convictive Arguments can be brought

brought to evince it, the deeper ſenſe we ought to have of the Evils that create this Neceſſity, and the more feelingly we ſhould lament them.

AND if this be the Temper of *this Aſſembly* and of *all other*, upon *this Occaſion*, this would give us Meaſures, and ſet us right, as to the whole Buſineſs of ſuch a Seaſon. No Body will then think it ſhould be the Buſineſs of the Sermon, to pleaſe curious Ears, or of the Hearers to criticize upon the Sermon, or that it ought to be my preſent Buſineſs to complement the Worthy Perſons that have Aſſociated on this Account, how laudable ſoever their Undertaking is. But it will be the common agreed Buſineſs of us all, to take to Heart the ſad Exigency of the Caſe, to be ſuitably affected with it, and quickned to what ſhall appear to be our Duty in reference thereto.

AND tho the Words I have read do more directly reſpect the *Part* and *Office* of *Rulers*, yet ſince there is that Relation between them *that Govern*, and thoſe that are *under Government*, that the Duty of *the one*, will plainly imply, and condote the Duty of *the other*. I ſhall

so consider the Words, as they may have *a direct*, or *collateral* Reference to all sorts of Hearers; and do point out the Duty, as well of them *that live under Government*, as of them *that Govern*.

WE are therefore to take notice, that the Text admits, either of an *Absolute* Consideration, or a *Relative*.

ABSOLUTELY considered, 'tis an *Assertion*;
RELATIVELY, it is an *Argument*. As the Introductive Particle, *for*, shews.

1. FOR the Absolute Consideration of the Words, as they are an *Assertion*, we are to see what they assert. The Person spoken of under the Term *He*, is *any Ruler*, *Supream* or *Subordinate*, as in that parallel Text, which we may take for a Comment upon this, is exprest, 1 Pet. 2. 13, 14. *Submit your selves to every Ordinance of Man for the Lord's sake, whether to the King as Supream, or to Governours sent by him, for the Punishment of Evil Doers, and for the Praise of them that do well.* The Words ἐξουσίαι,

 and

and ἀρχοντες, uſed in this Context admit of the ſame extent. So among others, that great Man *Grotius* underſtands this place alſo, not only of *Kings and Princes, but whoſoever are* the *Tutores ſtatus publici*, (borrowing that Expreſſion from *Seneca*) *any that are to take care of the Publick State, by whatſoever Name they are deſigned.* Indefinitely, *any Magiſtrate whatſoever.*

THAT which is ſaid of ſuch a one, contains an account of

THE *Original*, and
THE *End* of his Office and Power.

THE Original of it, that he is *the Miniſter of God*, which ſignifies he is, *as ſuch*, to act only by *his* Authority, deriv'd from him, as V. 1. *There is no Power but from God, and the Powers that be, are ordained of God.* Which alſo implies, that ſuch Power is to be uſed *for* God. And that conſequently God is to be the Ruler's *firſt* and *laſt*: And he is to be Subordinate to God, both as his *Principle* and *End*. Acting by *his Authority*, he is by conſequence to act *for his*

Interest. His *Minister*, or Servant is to serve him.

BUT besides what is thus *imply'd* of the *General and Ultimate End* of the Magistrates Power, in what is more directly said of the Original of it; we have also a more explicit account of

THE End of it, viz. the *next*, and more particular End, which is twofold. The *End for whom*, indefinitely expresst. For *thee*, *i. e.* for every, or any one that lives under Government; and by consequence, the whole governed Community. For all the Parts make up the whole. And further we have

THE End for what, viz. for *Good*, the Good of each Individual, and of the whole Community, as comprehending all the Individuals. Thus we see what the Words contain *absolutely considered*, as they are an *Assertion*.

2. WE are to consider them *relatively* as they are *an Argument*. So the Particle, *for*, shews their *Relation*, and directs us backward, where we shall see *what they argue*. And we find they are brought in to enforce the Duty before enjoyn'd, which is twofold.

PRI-

PRIMARY, and more principal.—
CONSEQUENTIAL, deduced from the former. —

I. THE primary Duty is *that* V. 1. *Let every Soul be ſubject to the higher Powers*, or to the Powers that are above us. Some blame the comparative Expreſſion, *ſublimioribus*, higher, for which there is no pretence, from the word ὑπερέχουσαι, that only ſignifies the Powers mention'd, to *be over* us, whether in an higher or lower degree. Let them be leſs or more above us, *we are to be ſubject to them.*—

II. THE Subſequent Duty is double,

1. THAT they *are not to be reſiſted.* A *Doctrine* which from the *Terms of the Context* is capable of being *ſo ſtated*, as neither to be juſt matter of Reproach or Scandal to the Wiſe and Good, nor of Sport and Laughter to another ſort of Men. But that is not my preſent Buſineſs.

2. THAT *they are not to be* (unduly) *dreaded*; or apprehended *as a Terrour*, *i.e.* not otherwiſe, than (in the deſign of their appointment) they are ſo, *viz.* to

Evil Works, and the Workers of them, *not to the good*, V. 3. A fear of Reverence is indeed due from all *to their Character*, and the *Dignity of their Station*: A *filial* fear, *that* of Children, for they are the *Fathers of their Country*; not a *Servile*, or *that* of Slaves, except from such as are so; *Evil Doers*, who are Slaves of the vilest and more ignoble sort; *to their own Lusts*, that inslave their Minds, which might otherwise enjoy the most Generous Liberty, under the meanest and more oppressive *external* Servitude.

THE *Text*, according *to its immediate Reference*, is but an amplification of the Reason alledg'd, Why the Magistrate is not to be look'd upon with Terrour and Affright, by any but such as resolve upon a profligately wicked course of Life, not by such as intend only a course of well-doing. *For*, if thou be such, *he is the Minister of God to thee for good*. His Sword is only formidable when it fetches its Blow from above, when it is *bathed in Heaven*, as we may borrow the words, *Isa.* 34. 5. when it is weilded according to Divine Appointment, and *God* and *he* concur in the same stroak.

When

When it is otherwiſe, 'tis true that the Fallible or Unrighteous *Humane Ruler*, may for well doing afflict thee, and therein do thee wrong, but he can do thee no hurt, even tho the Stroak were Mortal, *Luke* 12. 4. for our Lord forbids the fear of what is no worſe. So ſaid *Socrates* of them that Perſecuted him to Death, *They can kill me, but cannot hurt me. Who is it that can harm you* (ſaith a great *Apoſtle*) *if ye be Followers of that which is good*, 1 Pet. 3. 13. And 'tis added, V. 14. *If ye ſuffer for Righteouſneſs ſake, happy are ye*——And hath any Man reaſon to be afraid of being happy?

BUT tho this be the more immediate reference of theſe words [*He is the Miniſter of God to thee for good*] and is *therefore* [not to be *unduly feared*,] they do yet ultimately and more principally reſpect the *grand Precept* firſt laid down, of *being ſubject to the Powers over us*. Which is evident, for that *upon this very ground*, and the intervening Conſiderations, which further illuſtrate it, this *ſame Precept* is reſumed and preſt upon *Conſcience*, and a *neceſſity* is put upon it, on the ſame account, *viz.* that becauſe the Magi-

Magiſtrate, *is the Miniſter of God for good*; and is to be a *Terror to Evil-doers*, and hath *a Sword* put into his Hands for that purpoſe, which he is not *to bear in vain*, but muſt be the Miniſter of God *in this kind*, viz. as a *Revenger*, to *execute Wrath, upon ſuch as do evil.* That *therefore* we *muſt needs* be Subject, and that *not only for Wrath*, but alſo *for Conſcience ſake.*

THIS is therefore the *principal relation* of theſe words, *viz.* as an *Argument* to prove that *he*, the *Magiſtrate*, is *the Miniſter of God to us for good*; that *therefore* we ought not only not to *reſiſt him*, when he is doing his Duty, nor be *afraid of him* when we are but doing ours; but that we alſo ought *to be ſubject to him*; and that, not only that we may *eſcape Wrath*, but that we may *ſatisfie Conſcience.*

THIS is therefore the *Relation*, according whereto we ſhall conſider theſe words, *viz.*

AS they are an Argument to inforce the required Subjection.

WHICH

WHICH *Subjection* that we may the more fully apprehend, 'twill be requiſite with the more care, to conſider the Propriety of the word, uſed to expreſs it. It is a word that carries *Order*, τάξις, in the Bowels of it, ὑποτασσέω, V. 1. and ὑποτάσσεσθαι, V. 4. And with the Preposition ὑπὸ, it ſignifies *Order under another*, as of *Inferiours* under *Superiours*. It imports therefore not to be ſubject only, but *Subordinate* and *Subſervient*. And the form wherein it is here uſed, admitting of its being taken not ſtrictly in the *Paſſive* ſenſe, but in the *middle*, whereupon it may be indifferently capable of being render'd *actively*, *viz.* not only to *be Subordinate*, but by your *own act*, and with your *own deſign*, ſubordinate your ſelves to the Magiſtrate, come into order under him, as he is God's Miniſter inveſted by him with Power for ſuch and ſuch Purpoſes. This without ſtraining, carries the ſenſe yet higher.

AND whereas τάξις is a word of known Military import, and ſignifies the Order of an Army formed for Battle, wherein every one knows his own Rank, Place and Station, 'tis as if it were ſaid, Take your

your Place, come into Rank, that you may, under the Commander's Conduct, *in acie ſtare*, ſtand in Order of Battle; as the word ἀντιτάσσεσθαι renderd *to reſiſt the Ruler*, is *ex adverſo in acie ſtare*, to ſtand in Rank, or in *Battalia* againſt him. You are not only not to *reſiſt*, but you are to *aſſiſt*, and in your Place and Station ſtand by him, whom God hath deputed to be his Miniſter, as he is to promote Common Good, and be a Terrour to them that do evil. This was the juſt Claim and Demand of that excellent Prince, Pſal. 94. 16. *Who will riſe up for me againſt the Evil-doers, and ſtand up for me againſt the Workers of Iniquity?*

THIS according to *Lexicographers* of good note, is the import of that word, which we lay ſuch weight upon, and accordingly very valuable *Expoſitors* underſtand this place.

BY this time therefore you may ſee what Place and Order theſe Words I pitch'd upon have in the *Series* of the *Apoſtles* Diſcourſe; and thereupon what *aſpect* they have upon the deſign for which we are met. Purſuant whereto, they admit of being thus Summ'd up.

THAT

THAT for this Reason, and under this Notion, as the Magistrate is to be a Terror to them that do evil, and therein God's Minister for good to them over whom he is set. It belongs to every Soul, or to all Persons under his Government, to be each one in his Station, and according to his Capacity, actively and with their own design, Subordinate and Subservient to him herein. —

IN speaking to this I shall shew. —

—I. *THAT the Magistrate is God's Minister, upon the mention'd account.*

—II. *THAT therefore such Duty is incumbent upon all that live under Government.* The *former* whereof is a *Doctrinal Proposition*; The *other* the *Use of it.*

1. THAT the Magistrate is the Minister of God, for the Good of them over whom he is set. This we are to consider by parts.

THAT 1. He is *God's Minister.* Hereof none can doubt, who doubt or deny not

not the *Being* of God. His being God's Minister signifies his deriving his Power from him. Who else can be the Fountain of *Power*, but he who is the Fountain of all Being? 'Tis true, the *Governing Power* hath not been always derived the *same way*; but it hath been always from the same Fountain. When God was pleased to have a People within a peculiar sort of inclosure, more especially appropriate to himself, he was very particular in signifying his Will concerning all *Material Things* that concern'd their *Government*.

WHAT the *Form of it* should be.

WHAT *Persons* should govern; or *in what way* the *Power* and *Right* to govern should descend and be convey'd to them.

WHAT Laws they should be govern'd by.

WHAT *the Methods* should be *of governing* according to those *Laws*.

SINCE, it is very evident, much is left to the prudence of Men, always to be directed by general Rules of Equity, and, *as these allow*, by *immediate Interpositions* of his own Providence. I resolve this

this Diſcourſe ſhall be involv'd in no Controverſies; And therefore ſhall not determine, nor go about to diſpute, as to what is ſo left, how much or how little that may be. But it is plain and indiſputable that the *Governing Power* he reſerves and claims to himſelf, *i. e.* not to *exerciſe* it himſelf, immediately, *in a Political way*, but to *communicate* and tranſmit it to them that ſhall. So that in what way ſoever it is deriv'd to this or that Perſon, or under whatſoever form, *the conferring of* it he makes his *own Act*, as we find it ſaid to *Nebuchadnezzar*, Dan. 2. 37. *The God of Heaven hath given thee a Kingdom.* And he is told, c. 4. 32. *The moſt High ruleth in the Kingdoms of Men, and giveth them to whomſoever he will.*

AND ſo much you ſee is in this Context aſſerted to him over and over.

TWO Things are plain in this Matter.

THAT it is the Mind of God there ſhould be ſuch a thing as Magiſtracy and Government in this World.

AND again, *That Men ſhall be governed by Men; by ſome or other of themſelves;*

who

who shall be, as the Text *speaks*, *God's Ministers*. As *he* is *the Original* of the Governing Power, *the Administration* shall be *in them*.

AND of the Mind of God in *both these* there is sufficient Indication *by the very Law of Nature*. How is it conceivable such Sentiments should be so common, if they were not from a common Cause? He seems to me to have determin'd well *if it be considered in what way the Course of Nature is now continued, and by whom all things consist*, that makes the *Governing Power* to be *from God, as the Author of Nature*. And that tho Government *as it is such and such* be *juris humani*, it is *juris divini, absolutely consider'd*, or *as it is Government*.

Suar. de Leg. Lib. 3. C. 3, 4.

IT was most apparently a thing worthy of God, when he Peopled this World with such a sort of Creatures *as Man*, to provide for the maintaining of common Order among them, who without Government were but a *Turba*, a *Colluvies*, as a noted *Heathen* speaks on a different account, a *Rout of Men*. Had Man continued in unstained Innocency,

'tis

'tis concluded on all Hands there must have been a Government among them, *i. e.* not *Punitive* or *Coercive* for which there could have been no occasion, but directive, and conservative of *Superiority* and *Inferiority*, as it is also even among the *Angels of Heaven*, where are no inordinate Dispositions to be repress't. Much more is Government in the severer Parts of it, necessary for lapsed *Man on Earth*; the *making* of restrictive Laws, and *Governing* by them. And,

THAT God should design the Governing of Men By Men, was also most agreeable *to the Perfections of his Nature*, especially his *Wisdom* and his *Goodness*, considered in Comparison to the *Imperfection of this our present State*. When the Government over *Israel* was a *Theocracy*, God used the *Ministry of Men* in the Management of it.

THAT it should be his ordinary stated Course to govern by *Voices* or *Visions*, or by frightful Appearances such as *those on Mount* Sinai, had been very little suitable to this our State of Probation; as his accurate Wisdom we find hath

determin'd. And was leſs agreeable to his *Benignity* and *Goodneſs*, which would not amazingly *terrifie*, where he deſign'd more gently to *admoniſh* and *inſtruct*. Hence had he regard to their frailty who ſo paſſionately ſupplicated, *Let not God ſpeak to us leſt we die.* And this his compaſſionate goodneſs we are led to conſider, being next to treat of the End of this his *Conſtitution*, *viz.*

2. THAT the *Magiſtrate is God's Miniſter to Men for their Good.* Next to the ſweet *Airs* and *Breathings* of the Goſpel it ſelf, Where have we a kinder or more ſignificant diſcovery of *God's good Will to Men!* Here we are *to ſtay and wonder*, not to *Aſſent* only but *Admire!* To behold the World in a Revolt! The Dwellers on Earth in Arms againſt Heaven! And the Counſels that are taken above are *how to do them good!* How God-like is this! How ſuitable to magnificent Goodneſs! Or beneficent Greatneſs! Being ſecure from hurt by their impotent Attempts; and when Revenge was ſo eaſie; to ſtudy not only not to Harm them; nor alſo how they might leſs harm and miſchief themſelves, but how

to

to *do them good!* This was every way Great, and moſt ſuitable to the greatneſs of God, wherein it falls into Conjunction with ſo immenſe and abſolute Goodneſs as doth beyond what any Created Mind would *ask or think.* This imports not *implacableneſs*, or *deſtructive Deſign* towards the *generality of Mankind*, but great Benignity even *to every Soul* in as full extent as the Command runs *to be ſubject to the higher Powers.* This is we find *another Medium* by which God *teſtifies*, or *leaves not himſelf without witneſs*, beſides what we have elſewhere, *that he gives Men Rain from Heaven and fruitful Seaſons.*

THE moſt compaſſionate Eye of God beholds Men under the Power of vicious Inclination, bent upon deſtructive Ways; whereas by the courſe of Nature, which he hath fix't, he ſhould give them ordinarily competent Time, as he hath given them Breath and Being, and all Things, *Acts* 17. That they might *ſeek after him and labour to feel and find him out*; They live in a contemptuous neglect of him, and are Cruel to themſelves, oft ſhorten their own Time, live too faſt,

and make too much haſte to dig their own Graves, and turn their Habitation into a Charnel-houſe; yea even bury themſelves alive in ſtupifying Senſuality and Vice, He though provok't haſtens not their Deſtruction more, by ſudden Revenge. He animadverts not upon them by Flames, and Thunderbolts, nor amazes them by aſtoniſhing appeaances. *His Terrors make them not afraid.* He only cloths ſome from among themſelves with his Authority, who ſhall appear on the Stage with them, as *Gods among Men*, reſembling themſelves in humane Nature, and God in Power, as they ſhould in other Godlike Excellencies; if Men would ſo far co-operate towards their own welfare as they ought; that by ſuch gentler Methods ſome ſtop might be put to the Stream, and Flood of Miſeries wherewith otherwiſe unreſtrained Wickedneſs is continually ready to deluge the World.

THE Magiſtrate is herein an Inſtrument of Good, and of *Wrath* at once. Theſe two Things diſagree not, to be *a Miniſter for Good*, and *to execute Wrath*. This *latter* is ſaid in Conformity to vul-

gar

gar Apprehenſion. Becauſe when Men afflict one another, 'tis uſually the Effect of Wrath, when a *fixt*, though *moſt ſedate and calm Reſolution to Puniſh*, hath the *ſame Effect*, this *moſt different Cauſe* is call'd by the *ſame Name*. In this Alluſion is *Wrath* aſcrib'd to God, the moſt *ſerene* and *diſpaſſionate of all Beings*. And hence, they who repreſent him among Men *in Authority*, ought in this reſpect to be *God-like* too. *Magiſtratus non debet iraſci*. *Judges* (as *Cicero* moſt aptly ſpeaks) ought to be *Legum ſimiles*, *like the Laws themſelves*, which are moved by no Paſſion, are angry with no Man, but keep one ſteady Tenor, ſo as neither to deſpite an Enemy, nor indulge a Friend. *To this Temper* it well agrees, to *deſign good* (as in lancing a Tumor) where one *does a preſent Hurt*. Two ways may Puniſhment be a proper and apt, tho it be not always an effectual means of *doing good*.

1. AS it may work *the good* of the *Offenders* themſelves. To which it hath *in it ſelf*, a tendency, if the Diſeaſe be not ſo ſtrong and ſtubborn as to defie the Remedy. As it puts them upon reflecting

cting, and ſhould awaken in them their conſidering Power.

AS in the Matter of Treaſon againſt a Rightful Power, *Deliberaſſe eſt deſciviſſe*, to deliberate whether to be Loyal, or no, is to Revolt. So it is in the Juſt and Glorious Rupture that is to be made of the *Bonds of Vice*, whereby Men are held *as Slaves* under the *Uſurped Power* of the Devils Kingdom. If once they come duly to conſider, they will diſdain ſo vile a Servitude. When they meet with a *Check* in their way, it may occaſion them to *check themſelves*, and *conſider their ways*. No external means do any good to the Minds of Men otherwiſe than as they themſelves are engag'd, drawn in and made Parties, in ſome ſenſe, *againſt*, but (as we are compounded, in an higher and nobler ſenſe) *for* our ſelves. *This* comes in, as *one*, among *external Means* of *that kind*, as do give *ſome preſent Uneaſineſs*, but in order *to after Advantage*. It *afflicts* 'tis true, and *no Affliction is, for the preſent Joyous, but Grievous*, but yields *afterwards, a peaceable Fruit*. When the Magiſtrates Power is call'd *a Sword*, it ſignifies its buſineſs is

to

to wound; but as Wounds are *generally painful*, *ſome* are *Sanative*, *healing Wounds*, and ſo are *theſe* deſigned, and apt to be. They vex a while, but *vexatio dat intellectum*. It rouzes the Underſtanding, and is moſt apt to do ſo *to good purpoſe*, in plain and undiſputed Caſes; And where there is no pretence for Conſcience in the Cauſe one ſuffers for.

WHERE indeed a *formed and fixed Judgment of Conſcience*, once hath place, for the practice which expoſes a Man to ſuffering, Mulcts, and Priſons, Gibbets, and Faggots, are very improper means of Illumination; or of *publick Utility*, if the *Civil Peace*, and the *Subſtance of Religion* be not hurt by ſuch practice. And the Sincerity of that *Conſcience* is much to be ſuſpected, that is ever altered by ſuch Methods. But no Man will pretend it is againſt his Conſcience, *not to be Drunk*, not *to Debauch*, or to be *Sober*, *Chaſte* and *Vertuous*.

Therefore a Man's Way lies open to that Conſideration which is moſt immediately to influence his Practice, to correct a lewd, and begin a regular good Courſe. He needs not be detain'd with

any ſubtle Diſputes, or be put to ſolve perplext Doubts, or anſwer ſpecious Arguments and Objections. It is obvious to him to bethink himſelf, "What a "ſtrange ſort of anomalous Creature "am I become; whom the *Law of* "*mine own Nature* remonſtrates againſt? "How degenerate a thing! that have "forſaken my *own Noble Order of intel-* "*ligent Creatures, to herd with Brutes!* That have made my ſelf unfit for *humane Society*, otherwiſe than as one that muſt bear a Mark, wear a diſgraceful *Scar* from the *wound of a Sword*, not that of a *Publick Enemy*, or my *own*, but a *Sword* drawn in defence of the Sacred *Rights of God*, and to vindicate the *Honour of Mankind!*

AND hereupon, if the Crime be not Capital, with the concurrent uſe of *other appointed Means*, and the *Bleſſing of God* upon all (from whence only the good Iſſue can be hoped for) may a vicious Perſon be ſo reclaimed, as to become of great Uſe in the World. Yea, and if the *Crime be Capital*, ſuch as that the Criminal ſurvives not the Puniſhment, but the Sword of Juſtice muſt cut him

him off from the Land of the Living; our Charity will not let us doubt but there have beeu Inſtances wherein a *Priſon* and *Arraignment*, and the *Sentence of Death* have been the bleſt effectual means to the Offendors, of their eſcaping the more terrible Sentence, and of obtaining Eternal Life. But however, tho the *Miniſtry of Civil Juſtice* doth often fail of its moſt deſirable effects, *as to the particular Perſons* that ſuffer it (as even the Miniſtration of the Goſpel of Grace proves alſo ineffectual to many.) Yet

2. IT is not only *apt*, but *effectual* to do much Good to others, and generally to the Community. *Puniſhment* is juſtly ſaid *To be in its proper Deſign Medicinal to the Delinquents: Yet not always in the event* *. But the *Common Good*, it may ſerve, when Contumacious Offendors periſh under the deſerved infliction of it. This was the thing deſign'd by the *Righteous Judge of all the Earth*, when he gave ſo *particular Directions* how to puniſh Offendors in ſuch and ſuch kinds, that *Others might hear and fear and do no more ſo wickedly*. And in

* Aquin. *Sum.* 1, 2dæ. q. 87.

in all equal Government, 'tis the Deſign of Pœnal Laws that *The Terror might reach to all, the Puniſhment it ſelf, but to a few.* And when the utmoſt Endeavours that can be uſed, ſhall have had that Happy Succeſs to reduce a *vaſt number* of Offenders to a *Paucity*, we ſhould rejoyce to ſee that there needed to be but *few Examples* made in ſuch kinds.

IN the mean time, where this *Sword of the Lord*, in the hands of His Miniſters of Juſtice, is unſheathed, and uſed according to the exigency of the Caſe, it is an apt and likely Means to have an Happy Effect for the good of the Community, both as it

MAY put a ſtop to the prevailing Wickedneſs of Men, and

MAY avert from a Nation the provoked Wrath of God.

1. AS it may give ſome Check to the *Daringneſs* and *Triumph* of *Unrebuked Wickedneſs*, which indeed, naturally carries in it a Puſillanimous Meanneſs, and a vile abjection of Mind, ſo as no where to inſult, but where it meets, in

thoſe

thoſe who ſhould oppoſe it, a timorous fainting and ſuccumbency. It ſo far reſembles the Devil, whoſe Off-ſpring it is, that *being reſiſted it flees.* When Men find that while they *dare* to affront the Univerſal Ruler, and offer Indignities to His Throne; there are thoſe, that, cloathed with His Authority, and bearing His Character, *dare* to vindicate the Injury: When they feel the ſmart and coſt of open Wickedneſs, it will, no doubt, become at leaſt, leſs open, and ſeek cloſer corners. *They* will not long hold up the head, in ſo hopeleſs and deplorate a Cauſe, that can afford them no ſupport, no relief to their abject ſinking Spirits, in ſuffering for it. What encouraging *Teſtimony of Conſcience* can they have, that not only act from *No Direction of Conſcience*, but in *Defiance of it? What God* can they hope, will reward their Sufferings which they incur *by higheſt Contempt of God?*

AND if ſuch *groſs Immoralities* be ſomewhat generally Redreſt, as more directly fall under the Magiſtrates Animadverſion, how great a *Common Good* muſt it infer, inaſmuch as *thoſe* Evils, in

their

their own nature, tend to the detriment, decay, and ruine of a People where they prevail?

THEY darken the Glory of a *Nation* which how great a Luſtre hath it caſt abroad in the World, from the *Romans* and *Spartans*, and other civilized People! when their *Sumptuary*, and other *Laws*, were ſtrictly obſerved, that repreſt undue Exceſſes; And when Temperance, Frugality, Induſtry, Juſtice, Fidelity, and conſequently Fortitude and all other Vertues excell'd, and were conſpicuous among them. It were a great thing we ſhould have to tranſmit to Poſterity, might we ſee *England* recover its former, or arrive to the further Glory which it is to be hoped it may acquire in theſe kinds!

YEA and the *Vices* which are endeavoured to be redreſt, are ſuch as not only prejudice the *Reputation*, but the *real Welfare* of any Nation.

PROFANE Swearing tends gradually to take away the Reverence of *an Oath*; which, where it is loſt, what becomes of Humane Society?

AND

AND *more Senſual Vices*, tend to make us an Effeminate Mean-ſpirited, a Deſident, Lazy, Slothful, Unhealthful People, uſeleſs to the Glorious Prince, and excellent Government we live under, neither fit to endure the *Hardſhips*, or encounter the *Hazards of War*, nor apply our ſelves to the *Buſineſs*, or undergo the *Labours* that belong to a *State of Peace*, and do conſequently tend to infer upon us a deplorable, but unpitied *Poverty*; and (which all will pretend to abhor) *Slavery* at length. For they are moſt unfit for an Ingenuous, Free ſort of Government, or to be otherwiſe governed than as *Slaves* or *Brutes*; who have learnt nothing of *Self-Government*, and are at the next ſtep of being *Slaves to other Men*, who have firſt made *themſelves Slaves to their own Vitious Inclinations*. Thus are *ſuch* liable to all ſorts of *Temporal* Calamities and Miſeries in *this World*.

BESIDES, what is of ſo far more tremendous import, that the ſame vile and ſtupifying Luſts, tend to infer an utter Indiſpoſition to comport with, or attend to the Glorious Goſpel of the Bleſſed God,

God, and ſo to ruine Mens hopes for the *other World*, and make their Caſe unconceivably worſe, in the Judgment of the Great Day, than theirs of *Tyre* or *Sidon*, *Sodom*, or *Gomorrha*.

BUT how much may a Juſt, Prudent, Well-tempered Vigilancy and Severity do, towards the prevention of all this? And ſo much the more, by how much Publick Animadverſions, ſhall render the things Men incur Puniſhment for, not only in common Eſtimate, *Unrighteous*, but *Ignominious* things.

THAT Principle of *Shame* in the Nature of Man, if by proper Applications it were endeavoured to be wrought *upon*, would contribute more to the reforming a Vitious World, than moſt other Methods that have ever been tried to that purpoſe. 'Tis a *tender Paſſion*, of quick, and moſt acute ſenſe. Things that are thought Opprobrious, have ſo ſenſible a pungency with them, that (tho all Tempers are not herein alike) many that can *feel* little elſe, reckon *a Diſgrace*, an *unſufferable* thing. And I little doubt but if Puniſhments for *groſſer Vices*, were more

more attempered to this Principle, they would have much more effect.

THIS hath been too much apprehended by the *Usurping God of this World.* This *Engine* he hath made it his business to turn, and manage to the contrary purpose, to *drive* or *keep* serious *Religion* out of the World, yea to make Men asham'd of being *Sober*, *Temperate* and *Regular* in their Conversation, lest they should also be thought *Religious*, and to have any thing of the Fear of God in them, and make them *Debauch*, to save their Reputation.

A plain Document to such as covet to see a Reformation of Manners in our Days, what Course ought to be endeavoured in order thereto.

A great apprehension to this purpose that *Noble Pagan* seems to have had, who enquiring whence *Legislation* had its rise, *from some Man or from God*; and determining *from God, if we will give the most Righteous Judgment that can be given*; doth elsewhere write to this effect, That *Jupiter pitying the Miseries of Men, by their*

Plato.

De Leg. Lib. 1.

In Protag.

Indulgence

Indulgence to Vice, leſt Mankind ſhould utterly periſh, ſent Mercury *to implant in them, together with Juſtice, Shame as the moſt effectual means to prevent the total Ruine of the World.*

And ſo inſeparable is the connexion between *being Wicked* and being *Miſerable*, that whatſoever moleſtation and uneaſineſs tends to extinguiſh Diſpoſitions to Wickedneſs, ought to be reckoned given with very *Merciful* Intentions.

IT is no improbable Diſcourſe which an *Ingenious Modern Writer*, * hath to this purpoſe, (for I pretend not to give his words, not having the Book now at hand) that tho the Drowning of the World was great Severity to them who did then Inhabit it, yet it was an act of Mercy to Mankind. For hereby (he reckon'd) the former more Luxuriant Fertility of the Earth, was ſo far reduc'd and check'd, as not, ſo ſpontaneouſly, to afford Nutriment to Vice; that Men in after time, muſt hereby be more conſtrain'd to Labour and Induſtry, and made more conſiderate, and capable of ſerious

* Dr. *Woodward's Eſſay.*

rious Thoughts; and that when alſo they ſhould find their time by this Change of the State of the World naturally contracted within narrower limits, they would be more awakened to conſider and mind any Overtures, ſhould be, in following time, made to them in order to their attaining a better State in another World; and conſequently the more ſuſceptible of the Goſpel, in the proper ſeaſon thereof.

IF God were ſevere with ſo merciful Intentions, what lies within the compaſs of *theſe Miniſters of his Juſtice*, appointed for *Common Good*, ought certainly to be endeavoured; in imitation of him, whom they repreſent.

(2.) THE Adminiſtration of *Punitive Juſtice*, when the Occaſion requires it, tends alſo to the *Common Good*, as it may contribute towards the appeaſing of God's Anger againſt a Sinful People, and the turning it away from them.

WHAT may be collected from that Noble Inſtance of *Phinehas*'s Heroical Zeal, upon which a raging Plague was ſtay'd, compar'd with the Effect which *Ahab*'s *Humiliation*, and *Nineveh*'s *Repen-*

tance had in averting Temporal Judgments, would ſignifie not a little to this purpoſe.

BUT I muſt paſs to the

II. SECOND *Head of Diſcourſe* propoſed, *viz.* To *argue and enforce from hence the Duty incumbent upon all, under Government, as their ſeveral Stations and Capacities can admit, to be, in due Subordination, aſſiſting and ſerviceable to the Magiſtrate, as in executing Punitive Juſtice,* he is the *Miniſter of God for good.*

AND this (as hath been ſaid) is to be the *Uſe* of the former part of the Diſcourſe, which will anſwer the Deſign of the Apoſtles Diſcourſe, and agree to the natural Order of the Things diſcourſed in this Context. For [*the Magiſtrate is the Miniſter of God for Good, to us*] is a *Doctrine.* And [Let *every Soul be ſubject or ſubordinate to him*, accordingly] an *Exhortation* which was at firſt propos'd, and is afterward reſumed and preſt, V. 5. as of *abſolute neceſſity from that Doctrine.*

WHERE-

WHEREFORE *'tis neceſſary that we be*, or *we muſt needs be ſubject*. There is an ἀνάγκη put upon it, a cogent ineluctable *Neceſſity*, ariſing even from hence, *viz.* from this *Doctrinal Aſſertion* as it is propos'd, and as it is afterward applied to this Purpoſe, we are not to be diſpens'd with in the Caſe, but we muſt every one do our parts, *in Subordination to the Magiſtrate*, and that not only *for Wrath*, but for *Conſcience ſake*. We ſhall therefore ſhew, —

I. *WHAT Duty we who are in private Capacities are exhorted to*, and —

II. *SHEW the Strength of the Apoſtles Argument, as it is propos'd in the Text, and amplify'd in what follows, to engage us to that Duty.*

FIRST, For the Duty we are exhorted to, that we may underſtand what it is, I ſhall only premiſe ſome few plain things, and then leave it to your ſelves to judge, and conclude what it is, and cannot but be.

1. IT is plain, *private Perſons* are not to do the *Magiſtrates part*, are not to in-

vade his Office, or uſurp his Authority, they are to act but in Subordination to him, as their Charge given them plainly imports.

2. THEY are not only *not to oppoſe him.* As the *former* would be *too much*, *this* would be *too little.* The Arguments us'd to enforce it, import much more. What becauſe he is the *Miniſter of God for good*, and *to me*, Am I therefore only not to oppoſe him? Can it be thought there ſhould be ſuch an *apparatus* of Argument, to draw from it ſo faint and dilute an Inference? Ought not every Man ſo far to reverence God's Authority as to endeavour it may not loſe its deſign? And ought not *every Man* to co-operate to a *Common Good*, wherein *each Man* claims a part?

3. IT is not only to ſave my ſelf from Puniſhment, by not doing the Evil which would expoſe me to the ſtroke of the Sword. For *my Duty*, I am to do, not only for *Wrath*, but for *Conſcience* ſake, which plainly reſpects God and his *Authority* and *Intereſt*, which I am to *Obey* and *Serve.* And I am to endeavour not only that *he may not be a Terrour to me*, as an

an Evil-doer, but that *he may be a Terror* to them that are ſuch.

4. SOMEWHAT poſitive is manifeſtly carried in the word ὑποτασσεσθαι, to *ſubject or ſubordinate my ſelf to* him, under this very notion, *as the Miniſter of God for good.* Is this doing nothing?

HE is plainly ſaid to be the Miniſter of God for good, under this ſpecial Notion, *as he is the Adminiſtrator of Punitive Juſtice*, viz. as he bears the Sword, and is to be a Terrour *to Evil-doers.*

I AM ſo to *ſubordinate my ſelf*, as that *herein* he may effectually ſerve the End of his Office, and not *bear the Sword in vain.*

NOW upon all this, judge you your ſelves what is it that is left to be my Duty in a private Capacity, that is *leſs than the Magiſtrates part*; *more* than the mentioned Negatives, and yet *ſo much*, as whereby I am to take care to my uttermoſt, that *he* may *do good* in his Office of puniſhing Wickedneſs? So as that *his doing his Duty* muſt ſome way depend upon *my doing mine*, and be the *effect* of it, or of *theirs* who are in like

Circumſtances, and ſo but under the ſame common Obligation with me, ſo that ordinarily his Duty cannot be done, without any care or concern of *theirs* or *mine*.

WHAT, I ſay, can it be leſs *than to bring puniſhable Matters under his Cogniſance?*

OTHERWISE, if no Obligation lie upon private Perſons, to this purpoſe, he will only be to puniſh ſuch Wickedneſs as he beholds with his own Eyes. And then how narrow will his Precinct be? What Multitudes of Magiſtrates muſt there then be? And what a Monſter thereupon would the *Body Politick* become!

BUT here if any Man ask me the Queſtion (becauſe what is to be done herein is to be done for *Conſcience ſake*) *am I bound in Conſcience to diſcover to a Magiſtrate all the Evil that I know by any Man that is juſtly puniſhable by Law?*

TO this I ſhall only at preſent ſay, That *Caſes of Conſcience* can only be with Judgment reſolv'd *in Hypotheſi*, and with application to *this* or *that* Perſon, when material Circumſtances, relating thereto, are

are diſtinctly known. I muſt have clear grounds if I will conceal ſuch a Man's puniſhable Fault, upon which I may judge, that more good is likely to be done to his Soul, that the Honour of God and the Publick Good, will be more ſerved by the *Concealment*, than by the *Diſcovery*, and the Government not hurt, or endangered.

BUT if the *Crime* be ſuch as is *National*, and imports *Contempt of God and his Laws*, and in reference whereto, the Offender expreſſes more ſhame of the Puniſhment than of the Fault, and I will yet, upon private Reſpects, to *him* or *my ſelf*, conceal it, I ſhall herein while I pretend Conſcience in the Caſe, *cheat* my Conſcience and not *ſatisfie* it.

AND I add in reference to this Caſe. Let any Man that would exempt his Conſcience from any ſenſe of Obligation to endeavour the Puniſhment of Offenders in the mention'd kinds, take great care he do not ground his Concealment upon other, *than very peculiar grounds*, or *not common* to him, *with any other Man in a like Caſe*. Is it becauſe ſuch a one is my *Friend?* Or he may bear me a Grudge?

Or I may loſe his Cuſtom, *&c?* Theſe are things ſo common, that guiding my ſelf by ſuch Meaſures, is both to overthrow *Magiſtracy* and *Conſcience* too.

UPON the whole, therefore, what is ordinarily a private Man's Duty in ſuch caſes, is ſufficiently evident.

THEREFORE,

SECONDLY, Let us ſee the force of the Apoſtles Arguings to engage us to it.

1. THAT the *Magiſtrate*, as he is *the Diſpenſer of Punitive Juſtice*, is *God's Miniſter*. 'Tis the *Authority of God*, that he is inveſted with. He *bears a Sword*, which God hath put into his Hand. Is that Authority to be eluded, and made to ſignifie nothing? Is that Sword to be born in vain? What an awe ſhould this lay upon our Spirits? It is therefore to be ſerv'd *for Conſcience ſake*, *which* hath principal reference to God.

WE need not here diſpute whether *Humane Laws bind Conſcience*. No doubt they do, when they have an antecedent Reaſon or Goodneſs. If Men command what God forbids, the Apoſtles make their appeal to *Enemies* as *Judges whom they*

they were to obey. He is the *Miniſter* of God *for good*, not for *hurt*, or for *no good.* 'Tis a *perverting* of God's Authority, to do miſchief by the pretence of it, 'a *debaſing* it, to trifle with it.

BUT the Queſtion is out of Doors, when Humane Laws are but Subſidiary to Divine, and enjoyn the ſame thing. And as that celebrated Saying of St. *Auſtin* is applied by him to the former Caſe of a ſuppoſed Contradiction of *the Proconſuls Command to the Emperor's* for diſobeying the Inferiour, 'tis *equally applicable*, as fortifying the Obligation, *to obey both*, when they are *co-incident.*

AND this Conſideration can be inſignificant with none but ſuch as ſay in their Hearts, There is *no God*, that think this World hath no *Univerſal Sovereign Ruler*, or *no Lord* over it; and it might as well be ſuppoſed to have *no Intelligent Maker*, to have become what it is *by Chance.* An Imagination which the moſt Vicious that make any uſe of Thoughts, begin to be aſham'd of, and have therefore thought fit to quit the abſurd Name of *Atheiſt*, for the *more accountable*, as well as *more convenient* Name of *Deiſt.*

BUT

BUT then it's ſtrange, they ſhould not ſee the Conſequence from *Maker* to *Ruler*, and from God's having made *this World*, *to its* being under his *preſent Government*, and liable to his *future Judgment*. Or that, from any juſt apprehenſion *of the Nature of God*, they ſhould not collect ſo much of the *Nature of their own Souls*, as to judge them capable of ſubſiſting out of theſe Bodies, and in *another World*, and conſequently, of their being liable to a *future Judgment*, for what they have been, and done *in this!* Or that *a Being* of ſo much Wiſdom and Goodneſs in conjunction with Power, as to have made ſuch a World as this, and ſuch a Creature as Man in it, ſhould not have made him for nobler Ends than are attainable in this World!

IF any of themſelves had power enough to make ſuch another ſort of Creature, and furniſh him with Faculties capable of ſuch Acquiſitions and Attainments only to fetch a few Turns in the World, and form Plots and Projects in it, that muſt, with himſelf, ſhortly come to nothing; they would have little cauſe

cauſe to boaſt of the Performance: They would have cauſe to be aſham'd of it. To uſe ſo *unconceivable a Power*, only to play Tricks, that neither themſelves, nor any one elſe ſhould ever be *the better* for! And tho they might, hereby, a while amuſe the World, they would gain little Reputation of *Wiſdom*, or *Goodneſs* above other Men, by being the Authors of ſo uſeleſs a Deſign, that would *at length* appear to have nothing of Deſign in it. For finally *it terminates* in mere *Nothing*.

BUT the Great God hath not left himſelf *without Witneſs*. The Illuſtrious Characters of his Godhead ſhine every where. He doth inſiſt upon, and will aſſert his *Rights* in this Lower World. 'Tis a part of his *Creation*, tho a meaner part. He *Rules* in the Kingdoms of Men, and he *that Rules* will *Judge*. The Jeſts and Laughter of Fools, will *not overturn* his Throne. They that have *taught themſelves to turn* his *Laws*, and the whole Frame of his *Government* over the World into Ridicule; becauſe 'tis to be hoped *they* do not uſe to laugh always, ſhould be adviſed *by a Wiſe and Great*

Ld. Verulam's Instaur. Mag.

Great Man, in his Time, *then to Judge of their Jeſt, when they have done laughing*, ſometime they will have done. And ſhould conſider that he, to whom it belongs, will judge over their heads as he will over us all.

AND if his *Throne* and *Government* are as inſolently as they are vainly attempted againſt by many, and the moſt connive, we ſhall all be taken for a Combination of Rebels againſt our Rightful Lord. It will be an *heavy addition*, to be *partakers of other Mens ſins*, when every one hath more than enough of his own.

LET me ask, Would you not dread to be found guilty of Miſpriſion of Treaſon againſt the *Government* under which we live? Why doth the Fear of the great God? And the dread of being found Accomplices againſt him, *ſignifie leſs* with us?

AND what means it, that the Charge of Puniſhing great Offenders is given to the Community *thou*, every individual, as in the Text, *thee*, all the individuals making

making up the Community? *Thou ſhalt not ſuffer a Witch to live*, Exod. 22. 18.

AND ſo for the Idolater, *Thou* ſhalt bring forth *that Man or Woman*, and ſtone him—— *Deut.* 13. 13, 14. chap. 17. 2,3,4,5,6. Is it that all the People were Magiſtrates? No, but that it was not to be ſuppoſed, that ſo horrid Impieties could long eſcape unpuniſh'd, but *by the Peoples*, as well as the *Magiſtrates neglect*, upon which *all* would be taken as *Conſpirators* againſt the *great Lord of all.*

2. TAKE the other part of the Argument, *That the Magiſtrate is God's Miniſter* [*for Good to us.*] Is it enough for us not to hinder? Are we not all oblig'd in our Stations to promote *our own*, *our Neighbours*, and the *Common Good?* Our *own*, as we keep our ſelves from being acceſſaries. Our *Neighbours*, *Offending*, as we contribute our Endeavour, that they may be leſs Wicked, and (which we ſhould further deſign) that they may *become good.* Our *unoffending Neighbours:* For if groſſer Wickedneſs rule without controul, who that are *Pious*, *Sober*, and *Vertuous* can long live, in Peace, by ſuch ill

ill Neighbours: We are for this directed to pray 1 *Tim.* 2. 1, 2. *For Rulers, even all that are in Authority, that we may live peaceable and quiet lives in all Godlineſs and Honeſty.* And what we are to pray for, we do that ludicrouſly, if we endeavour it not too. Beſides that the untainted, as yet, are liable to worſe hurt, by *The Contagion of their Example.* And the *Common Good* is many ways to be ſerv'd, *as hath been ſhewn.* How laudable an Excellency among noble-minded *Pagans* was *Love to their Country!* And even *In this way to ſerve the Common Good* was reckon'd by them a Praiſe-worthy Thing. *He* (ſaith one of them) *that doth no harm is Honourable, but he is worthy of double Honour that prevents it. And he that aſſiſts the Magiſtrate in Puniſhing it, is moſt Honourable, and far excels all his other Citizens.* So far were they from thinking it an Ignominious Thing, to bring Offenders to Puniſhment, and eſpecially for Impieties, or whatſoever ſignified a Contempt of Religion. Such regard they had to the Honour of *their Gods, who were no Gods.*

Plat. de Leg. lib. 5. συγκολάζων τοις ἄρχουσι.

Shall

Shall we reckon the True and Living God to deſerve from us, leſs regard to *his Violated Honour?*

THE *Common Good*, which in this way we are to promote, is *ſo common*, as all *Good Men* can, without ſcruple, concur in the deſign. And Bleſſed be God, they ſo generally do ſo.

WE have the greateſt Encouragement hereto by conſidering the *Immediate Fountain* of the Magiſtrates *Power* and *Office*, our Glorious *and ever Bleſſed Redeemer and Lord*, to whom *all Power is given in Heaven and Earth, by whom Kings Reign, who is Head of all Things to the Church*, and through whom, the Divine Goodneſs flows towards a *loſt World*. This infers an Obligation upon all that bear the Chriſtian Name, to ſerve the proper ends of *this branch of his Power*, as they have, in general, to acknowledge him *for Lord and Chriſt*.

THEY who, therefore, make it their Buſineſs to promote this Deſign do not, *herein*, ſerve the Intereſt of *a Party*, but the Intereſt of the *Univerſal Ruler*, of *our Bleſſed Redeemer*, and of *Mankind*.

AND

AND they who are agreed, with ſincere minds, upon ſo great and important an End, as the ſerving *this moſt comprehenſive Intereſt*, are *agreed* in a greater Thing than they can *differ* in. To differ about a *Ceremony* or *two*, or a *ſet of words*, is but a Triffle, compar'd with being *agreed* in *abſolute devotedneſs* to *God*, and *Chriſt*, and in a deſign, as far as in them lies, of *doing good to all*. An *Agreement* in *Subſtantial Godlineſs and Chriſtianity*, in *humility*, *meekneſs*, *ſelf-denial*, in *ſingleneſs of heart*, *benignity*, *charity*, *entire love to ſincere Chriſtians*, as ſuch, in univerſal love to Mankind, and in a deſign of doing all the good we can in the world, notwithſtanding ſuch go under *different denominations*, and *do* differ in ſo Minute Things, is the moſt *Valuable Agreement* that can be among Chriſtians.

THEY that are thus agreed, *are more one*, and *do leſs differ* in the Temper and Complexion of their minds, from one another, than they who are never ſo much *agreed* in being *for* or *againſt* this or that External *form*, or *mode* of *Religion*; but are full of Envy, Wrath, Malice,

Malice, Bitterneſs, Falſhood, *do differ from them all*, and from *all good Men*. And I doubt not, when *God*'s time comes of *Favouring* Zion, we ſhall have *Churches* conſtituted by congregating what is of *one kind*, ſuch as (for the main) are of *one mind*, *ſpirit*, *character*, and *temper*, and ſevering whatſoever is of a *different kind*, and quite alien hereto. And ceaſe to have them conſtituted by *what is* *inneceſſary*, much leſs by what is *inconſiſtent* with their very Being. *Pride*, *Ambition*, *Vain glory*, and a *Terrene Spirit*, with carnal *Self-deſign*, will not always prevent this. Heaven will grow too big for this Earth! And the *Powers of the World to come*, for thoſe *of this preſent evil World*.

IN the mean time let us draw as near one another as we can. And particularly unite in the moſt Vigorous Endeavour of carrying on *this Excellent Deſign*, which is now before us. And let it be with a *Temper of Mind*, agreeing with *God*'s *kind deſign* towards Men, in appointing the Magiſtrate *to be his Miniſter to them*, i. e. for the *doing them good*. Let it be with minds, *full of all Goodneſs*, in Conformity to the *Original Firſt Good*, from

whom, *as such*, this *Constitution* proceeds. Despond not, as apprehending *the stream is too strong, and there is no good to be done.* That is to yield the day to Victorious Wickedness. It is to give *Vice* the *Legislature*, to let it be the *Law of the Age*, and govern the World: And it is to give up our selves and our Nation, to perish, as a lost People. *Let us not be lost, before we are lost.*

MUCH *Good* hath been done in this kind heretofore. There was a time when (at *Antioch*) the Severity of the Magistrate was much regretted in the Reign of that great Prince *Theodosius*, and upon an ill Occasion, the Contemptuous Subversion of his Statues. This cost *Chrysostom* divers Orations or Sermons to the People while yet *Presbyter* there. In one whereof he asks them, *What hurt had the Terror of the Magistrate done them?* It hath *Shaken off our sloth, made us more honest, diligent, industrious.* He had told them above, and tells them after, *They ought to give God thanks for it, that now there was not one Drunken Person, or one that sang Lascivious Songs to be seen. Their City was become as a Chaste Matron, where great Wan-*

Hom. 6. ἀνδριάντων.

Wantonneſs before did generally appear.

YOUR Experience *hath told* you, much hath been done. You are ſtill *getting ground.* God hath, we are to hope, effectually engag'd *the Government* in *this* Bleſſed Deſign. In *Subordination thereto*, go on with *Alacrity.*

LET me finally ſet before your Eyes, *the Inſtructive Practice* of *that Excellent Prince* Jehoſaphat, in a like Caſe, 2 *Chron.* 19. when he was *bringing back the People to the Lord God of their Fathers*, V. 4. And had *ſet Judges in the Land*, warning them to take heed as being *to Judge not for Men, but for the Lord*, V. 6. which ſhew'd they were not mere *Matters* of *Meum* and *Tuum* only, *they* were to Judge in, but *Matters* immediately relating *to the Intereſt* and *Honour* of God, for He diſtinguiſhes *the Judgment of the Lord*, and *Controverſies*, V. 8. He charges all to whom he ſpake, as they were ſeverally concerned (and they were not concerned all alike) to do their Work, V. 9. *In the Fear of the Lord Faithfully*, and *with a perfect Heart*; and concludes as I do, with theſe Words, V. 11. *Deal courageouſly; and the Lord ſhall be with the good.*

FINIS.